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713 with a thong tied to one side to form a handle. This was carried in the left hand to protect the face. Such armor would turn arrows.

A shield-like device was formed by hanging one or more heavy buckskins like a curtain from a bow held out horizontally before the body. Arrows striking this curtain would either fall harmlessly or hang in it. Men with such temporary shields and those with armor carried 726 clubs in their free hands. They were expected to advance steadily in close formation in the forefront of the attacking party. Others followed with bows drawn closely crouching in this protection. The bearer would lower his curtain-shield an instant while his companions shot, and quickly raise it until they were ready to fire again.

The curtain-shield is credited to the Walapai and Yavapai by my 171 informants. The usual rawhide circular shield (*sîrtkôvi*) is not made by 411 the Havasupai, although it is said to be used by the Hopi. Slat armor is not made. Spears are not used, but they have been seen in the hands of the Yavapai and Hopi. Cushing, however, credits them with a wooden pike about 125 cm. long, pointed and hardened in the fire.[1]

In taking the offensive, as against the Yavapai, they proceed to 726 the neighborhood of the enemies' camp and wait in hiding while a few scout ahead. When scouts are out of contact with their own party, or [198] when they fail to find the enemy, they communicate with one another by calling in imitation of the horned owl, coyote, or screech owl (*gûgôpâ*, a little bigger than a man's fist and having horns). If they locate the enemy, they return without disclosing their presence by such calls. Then all move together, approaching the enemies' camp in the night. The bull-roarer is swung to make the wind blow hard, so that the enemy will flee before the wind. A short time before dawn, some surround the camp, while the others remain waiting for the first flush of daylight. As soon as they can barely see, those in the main body rush into the camp, shouting and clapping their mouths.[2] The enemy, confused with sleep, attempts to flee, but those surrounding the camp wait to catch and club or shoot them. So far as I know it was not customary to take [727] captives. There is no special war leader, either on such raids or in [624] defending the canyon home; those who are chiefs are normally leaders.[3]

Scalps (*gûwawâ'ĝ*, scalp; *gûwâwâ*, hair) were taken, the cut being 727 made around the margin of the scalp. "Taking the scalp is like taking the hide of a deer; the man who kills the enemy gets the scalp." (The

[1] Cushing, (a), 169.
[2] M. Mohave (Opata, 188.
[3] Cushing, (a), 161.

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and the forefinger of each hand filliped against the thumb, first the right, then the left. This simulates the sounds of the slipping string and the slap of the feathers on the bow.

On meeting a stranger or a long-absent friend, the Ha-va-su-pai grasps him by the hand, moving it up and down in time to the words of the greeting; and, as he lets go, lifts his own hollow palm toward his mouth, then, with a sudden graceful motion, passes it down over his heart.[1]

Running is indicated by doubling the arm, fist clenched, and working it back and forth vigorously at the side. To show wrestling, the forefingers are half locked before the breast and slowly rocked forward and back to indicate two men struggling. Trading is shown by holding up and crossing the forefingers, occasionally tapping them together; eating, or an invitation to eat, by placing the tip of the crooked right forefinger between the lips.

The wink is not used significantly, nor is it always comprehended. An injured finger is not thrust into the mouth. The Havasupai do not whistle.

Girls and women cover the mouth with the hand or a corner of the shawl when embarrassed or surprised.[2]

A yawn is covered with the back of the hand.

Women when washing their hands, wring them together, then suddenly opening the prone fists, fling off the excess drops from the extended fingers.

When women (sometimes children and less frequently men) are vexed, scorch their fingers, etc., they say *dá, dá, dá* rapidly.[3]

It is customary when fumbling for a continuity of ideas, to repeat a word almost as though stuttering.

Enjoyment of a meal, as by a guest, is shown by loudly smacking the lips from time to time.

Smoking is but moderately indulged in by the older men today, which may be presumed to be the general situation in former times. These men smoke cigarettes with a long puff and a loud closing of the glottis, much to the amusement of their juniors. It is merely a matter of leisure-time indulgence and has no ceremonial significance.[4] I do not recall learning that women smoke.

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[1] Cushing, (c), 555. I have never observed the second part of this greeting. Cushing may have misinterpreted a Zuñi greeting here.

[2] Also Yavapai (Corbusier, 339).

[3] Compare the *hi* idiom in, e.g., Lowie, (c), 224.

[4] No offerings of tobacco or smoke are made. Tobacco is not chewed

863 514 [516] and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when the baby is ready to excrete, or, if he begins to do so, she quickly takes him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. [834] Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 ● 198 A child is encouraged in learning to talk by urging him to repeat words or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 [177] The hair formerly was uncut until the baby was two or three years old, when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 553 Names are always bestowed without ceremony, and a person may have two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the